



# HUMANITIES NETWORK

Newsletter of the California Council for the Humanities

Fall, 1979, Volume 3 No. 3

## Local and Cultural History

By Bruce Sievers  
Executive Director, CCH

What's in a name? After five years of existence under the title of "California Council for the Humanities in Public Policy," the Council voted at its September meeting to adopt the shorter *California Council for the Humanities*.

The change reflects two factors, one pragmatic and the other theoretical: First, there is the practical need, as the Council becomes better known through its conferences and media projects, to have a title which can be uttered without requiring the speaker to gasp for breath. More important however is the need to have a title which accurately reflects the breadth and scope of the Council's program. Although the program began with an exclusive focus on the humanities and public policy, since 1978 the Council has expanded its fields of support to include other forms of public humanities programs: Local and Cultural History, Programs for the Occupations, Multi-disciplinary Seminars, Humanities Projects in Public Radio and Television, and Innovative Public Programs in the Humanities.

These newer categories do not represent weakening of the Council's primary interest in the interaction between the humanities and public policy, but rather they represent a branching out from that sphere into other, related areas in which the disciplines of the

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*"In a very real sense, the California dream was the American dream undergoing one of its most significant variations...a culture failing to internalize some understanding of its past tragedies and past ideals has no focus upon the promise and dangers of the present."*

*--Kevin Starr, Americans and the California Dream, 1850-1915*

## The Early Pursuit Of Community In California

By Paul Kagan

Paul Kagan is a photographer and historian in San Francisco, currently working on a cultural history of the San Francisco waterfront. This paper is a revised version of the concluding chapter of *New World Utopias: A Photographic History of the Search for Community*, by Paul Kagan (New York: Penguin Books). The author expresses his special thanks to Professor Jerry Needleman of San Francisco State University for his help with this chapter.

California has been called the America of America. In the attraction it has held for the adventurous, the desperate, the bold and imaginative, it is supposed to have in some measure preserved the old dream our founding fathers shared of a new land, a new community, defined not only politically but also spiritually. It was only natural that with the eventual complication and breakdown of the original aspirations of the American community, these ideals in somewhat

changed form moved west.

This is an important consideration if we wish to understand the difference between a contemporary American commune and the older European forms of communal organization — the monasteries, in particular. The commune is a nation on a tiny scale — at least that is its ideal. Unlike the traditional religious communities of European Christianity, the commune is a segment of this world and not a segment of heaven brought down to earth. If this distinction is forgotten, we are bound to make invidious comparisons between the often invented religiosity of the California communes and the more objective and immeasurably longer-lasting sacred traditions of the communities of the past. The commune, like America, starts as a place — an open space in which to experiment in living one's ideals. It is open-ended—it can go anywhere—there is faith in time. This is American, and it is intensely Californian, despite the proclamations of more than a few commune leaders about the imminent end of the world as we know it.

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## Council Elects New Chair New Members New Name

By Dorothy Reed  
Editor, *Humanities Network*

Aileen C. Hernandez of San Francisco, an urban consultant and a member of the California Council for the Humanities for four years, assumed the Council chair upon expiration of the term of Dr. Martin N. Chamberlain. She is a co-founder of the San Francisco Bay Area Black Women Organized for Action, and a former national president of the National Organization for Women.

Ms. Hernandez opened the Council's Fourth Annual Fall Conference in September; she made the presentation of Council's second annual Distinguished California Humanist award to Dr. Henry Clark, Associate Director of the Center for the Humanities at the University of Southern California. (See page 8.)

On assuming office, Ms. Hernandez said, "I hope to see the Council program expanded beyond our existing broad coverage of California, especially to those culturally disadvantaged groups and outlying geographical areas that have not previously participated."

Two new members will take their seats at the December Council meeting in San Diego.

Julia Thomas is president of Bobrow/Thomas and Associates of Los Angeles, a planning firm. She holds an MA degree

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A double silo built in the 1890's by a commune at Fountaingrove in Santa Rosa  
Photograph by Paul Kagan

Next deadline for receiving proposals, January 31

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## Local and Cultural History

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humanities can contribute to an understanding of the past and present (and, in particularly visionary moments, the future) of our society.

The topic of this issue of *Humanities Network*, "Local and Cultural History," illustrates this broadened Council focus in exemplary fashion. The projects described in the following pages represent many facets of California history and culture: from the traditional topics of goldmining and the early settlement of California cities to views and interpretations of more contemporary stories of Chinese, Japanese, and Hispanic peoples in California. The striking pictures speak for themselves, but they are also parts of exhibitions, slide-sound shows, films, and illustrated lectures designed in keeping with CCH guidelines for public presentation.

Together the projects fill in pieces of the mosaic of the history of this complex state. They both explore new areas and bring existing knowledge to wider publics in a way which helps us see the multi-dimensionality of both our culture and ourselves. The Council hopes that the activities funded in such projects may also enhance our understanding of contemporary public questions which, like our personal and social lives, are deeply rooted in the past \*

## Council Elects--

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from the school of Architecture and Urban Planning at UCLA. Specializing in hospital and health facility planning, design and management, she has directed a large number of such projects in California and other states. Among her professional memberships are the American Institute of Planners, the American Association for the Advancement of Science, and the American Association of Hospital Planners where she is a member of the Continuing Education Committee.

Florette Pomeroy of San Francisco is a consultant in Philanthropy. She is a graduate of Loyola University College of Law who served eight years as an Executive Director of the United Community Fund of San Francisco and another seven as Executive Director of the National Council on Alcoholism in the Bay Area. She won the Phoebe Apperson Hearst Medallion as one of San Francisco's distinguished women in 1968, the Jefferson award from the San Francisco Examiner, and the American Institute of Public Service award for services to the community.

Previously unannounced is the acceptance of Council membership by Dr. Anita Silvers, winner of the first Distinguished California Humanist Award from the Humanities Council. Dr. Silvers is a Professor of Philosophy at San Francisco State University; her PhD is from the John Hopkins University, and she did further graduate work at the University of London.

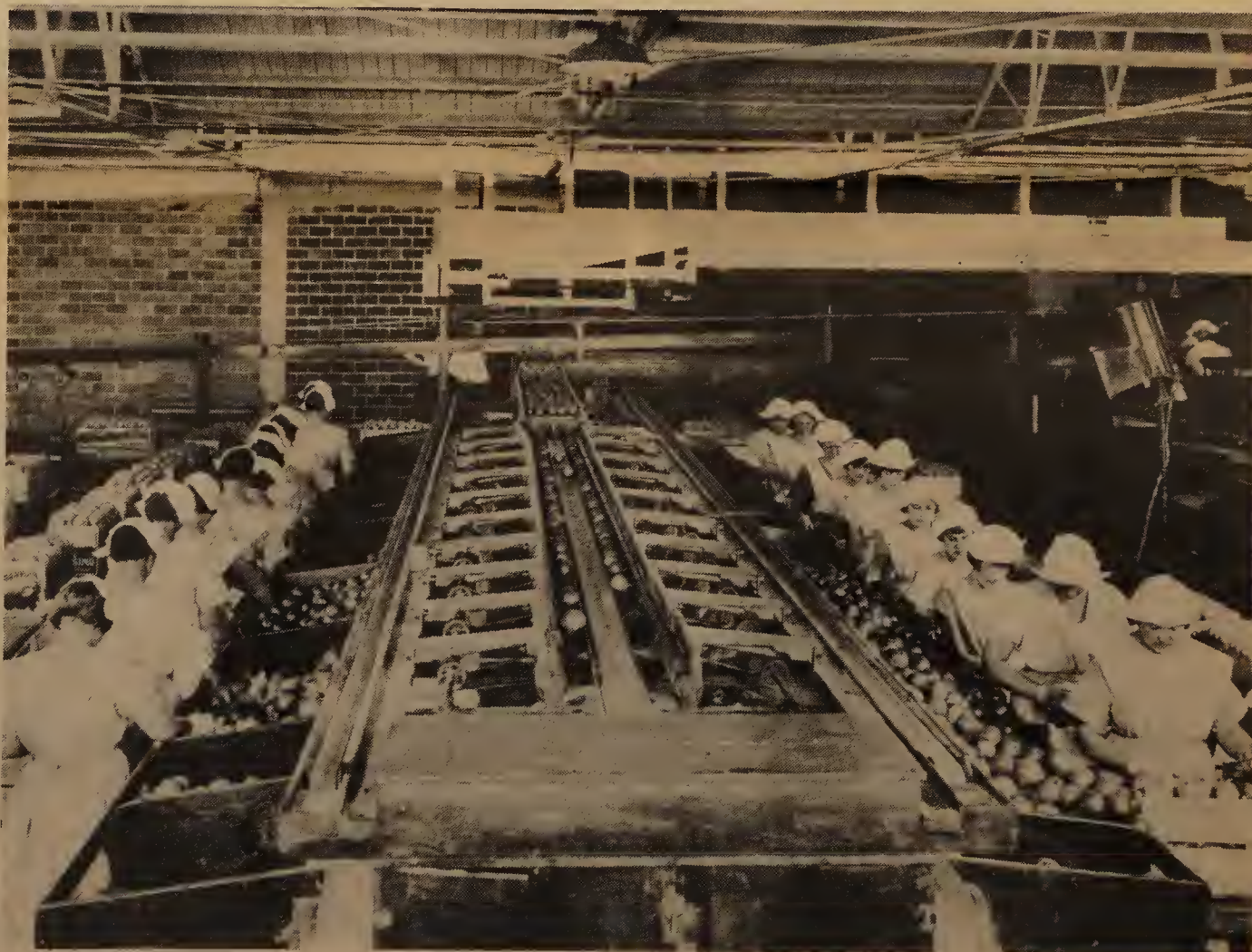
She is a trustee of the American Society of Aesthetics and Chair of the American Philosophical Association's Committee on Academic Careers. Since 1974 she has been centrally involved in obtaining public support to develop opportunities in higher education for handicapped students.

Nominations for Council membership are always welcome, and interested persons are encouraged to submit their own or others' names to the Nominating Committee, through the Council office in San Francisco. Enclosed with the letter of nomination

# Women Farm Workers Radio Series, Publication



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should be a brief resume setting forth the nominee's contribution to the humanities, either professional or volunteer, and including his or her education, business or profession, title, and areas of public service.

In a significant action at its September meeting, the then California Council for the Humanities voted to eliminate the last three

words from its official name. While public policy projects still make up the majority of its awards, the Council's growing emphasis on other categories of program is reflected in the new name.

The Council's next regular meeting will take place in San Diego on December 15. After the morning's executive session for the

judging of grant proposals, the proceedings will be open to the public. Time will also be reserved for hearing anyone who wishes to address the Council. Persons expecting to attend or speak should inquire from the Council office for details of time and place and, if desired, request an appointment on the agenda. \*



# in California

Sponsored by The Youth Project, San Francisco  
Project Directors: Margo McBane, Mary Winegarten



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Photograph by George Ballis

The History of Women Farmworkers Project hopes to develop an historical understanding of California farm labor, with an emphasis on the lives of its women and to document the history of women farmworkers, which has never been recorded, through an extensive program of tape-recorded, in-depth interviews which will result in a radio series and a publication.

Both men and women throughout the major agricultural areas of California and in

the cities to which some eventually migrated, will be asked about their experiences during their working lives in the fields. Each of the many ethnic groups involved, including the Chinese, Japanese, Filipino, Black, White and Mexican-American, will be represented.

The materials will be organized around the issues of sex discrimination in employment practices, the division of labor in the fields and packing sheds, the role of women in labor organizing, the struggles for medical

care and housing, child care, and the effects of mechanization.

Men's histories are an integral part of the story. Men who worked as farm laborers (Chinese, Filipino and Braceros), farm labor organizers and agricultural government employees (labor camp managers, health officials, etc.) account for a large portion of agricultural workers' history in California and can provide valuable insights. Also included will be comments from several

growers who at one time worked as farmworkers themselves.

Resources from museums, libraries, university archives, historical societies, private collections and newspapers will be researched for photographic evidence of the living and working conditions of women farm workers from the 1870's to the present. The pictures on these two pages are examples.



# San Francisco Sundays

## Film

Sponsored by the Stern Grove  
Festival Association, San Francisco  
Film Maker: Carol Levene



In 1931 San Francisco's great Park Superintendent told Mrs. Sigmund Stern, "I want to show you a place that you should have." He took her to a wooded grove in the western part of the City and urged her to buy the land to protect it from development.

McLaren appealed to the right person. Rosalie Meyer Stern had both the wealth and the civic commitment to make a major contribution to San Francisco's park and recreation system. Her father had been a prominent banker, her late husband, Sigmund, a son of one of the founders of Levi Strauss Company, and himself a former president of the firm. As a young woman, Rosalie Stern decided to commit herself to philanthropy and civic activism, and in 1919 she accepted Mayor Sunny Jim Rolph's appointment as President of the City Playground Commission. She served on that body until her death 37 years later, presiding over its evolution into the modern Park and



Above: Rosalie Meyer Stern,  
Donor of the Grove

Above right: The audience  
enjoys a piano concert by  
Douglas Thompson.

Below left: From barnyard  
to brothel to Beethoven: the  
Trocadero



Recreation System.

The land McLaren wanted Mrs. Stern to buy in 1931 was originally settled by Alfred Greene, an easterner who came to San Francisco in 1847 to fight in the Mexican War. During the Gold Rush, Greene and his brothers laid claim to hundreds of acres of vacant land in the western portion of the City, several miles from the commercial and residential districts that were rapidly developing along the bay.

Alfred built the first house west of Twin Peaks, a prefabricated structure shipped in pieces around the Horn from New England. The Greenes farmed some of the land and fought off speculators and lawmen who challenged the family's very shaky claim to the territory. During one such fracas, Alfred's nephew, George, was advised to "shoot low, in the stomach, for it would take two men to carry them (the wounded) away."



In the 1880's a special act of Congress finally secured the Greenes' title. By that time, young George Greene had already begun planting Holland grass and eucalyptus trees from Australia to break the ocean winds and stabilize the ever-shifting sand dunes. Some of the huge eucalyptus standing in the grove today probably were planted by George Greene over a century ago.

In 1882, George built the Trocadero, a roadhouse and hotel of somewhat dubious reputation. According to a contemporary account, it was the scene of "many notable gatherings, respectable and otherwise." At its height it featured rowing in nearby Mud (now Pine) Lake, as well as a beer garden, dance pavillion, trout farm and overnight cabins.

Political boss Abe Reuf used the Trocadero as a hideout in a vain attempt to avoid arrest on charges of graft and corruption. The Trocadero building still stands in the grove, and the bullet holes in the front door are reminders of the good and bad old days of San Francisco's own wild west.

By 1920 the Trocadero was closed, a victim of Prohibition and changing times. The Twin Peaks Tunnel and 19th Avenue trolley line had produced a real estate boom west of Twin Peaks, and the Greenes gradually sold off their land to eager developers. In 1931 George Greene, then 80 years old sold the Trocadero and 12 surrounding acres to Rosalie Stern.

Mrs. Stern then turned the land over to the city on condition that the grove be named after her late husband and used only for recreation and cultural purposes. In subsequent years her contributions allowed the city to enlarge the area so that today the grove and adjoining Pine Lake Park constitute a 63-acre greenbelt in the midst of dense residential development.

Mrs. Stern's first project was to have the Trocadero restored and an area designed for musical performances. In June, 1932, Sigmund Stern Grove was officially dedicated, and two weeks later Gaetano Merola of the San Francisco Opera conducted the first public concert. After that, there were other occasional concerts sponsored by Mrs. Stern, providing not only free music for the citizenry, but also much-needed employment for musicians in Depression-racked San Francisco. Meanwhile, WPA workers planted additional trees and grass and built trails and picnic sites.

In 1938, Rosalie Stern established a committee to support a season of regular Sunday summer concerts. The committee evolved into the current Stern Grove Festival Association, and the concerts have been presented each summer for the past 42 years. Mrs. Stern's daughter and granddaughter, Elise Haas and Rhoda Goldman, still serve on the board of the association. The city allocates hotel tax money to support the concerts, but major funding has come from individual and corporate contributions. In addition, the Musicians' Union Performance Trust Fund has provided substantial support. Even during the great labor conflicts of the 30's, San Francisco unions and management cooperated on at least one thing: money for Stern Grove concerts.

Of course, there have been problems. In 1949, falling trees forced cancellation of some performances. In 1953, Gaetano Merola's distinguished career ended tragically when he collapsed and died at the podium at Stern Grove. And over the years, even the heartiest concertgoers have sometimes been chilled to the bone by the cool summer fog blowing in from the Pacific.

The original grant to the city requires that the land revert to the family if the grove is not used according to Mrs. Stern's conditions. But there seems little chance of that. Rosalie Stern established a San Francisco tradition, and next summer, as in more than 40 previous summers, the Bay Area expects to be treated to another season of Sunday concerts at Stern Grove.\*

# Chinese Americans of Northern California

## Oral History

Sponsored by the Chinese Historical Society of America  
Project Director: H. K. Wong



Chinese have always been a living and working force in the fabric of life in California, particularly northern California. There is little documentation on the lives and history of Chinese-Americans, but the memories of people now in their sixties and seventies contain experiences that are very valuable. In the late 19th century, Chinese labor was vital in the gold mines and the construction of the railroads. Later they were important in agriculture as farmers, truck gardeners and harvest laborers, and in light industries such as the manufacture of cigars, shoes and clothing. Others pioneered in the development of shrimp and abalone fisheries.

Today, the Chinese role in California has altered greatly. Many have become professionals and white collar workers, part of the mainstream. The elderly who still reside here can provide information on the achievements and activities of Chinese-Americans of the past, an important element in the multi-ethnic heritage of the state.

Chinese neighborhoods flourish in several cities of northern California in addition to San Francisco and Sacramento. In Napa live Shuck Chan (above right) and his wife (above left), shown dressed in formal Chinese costume for a party. Yip Fung Tai and Ng Shul Lan (below, right) are pictured with H.K. Wong in their Sonoma home. The Bok Kai temple (bottom, left) which dates originally from 1866, is in Marysville.\*





# Public Policy Grants Awarded

## POLITICS AND HUMAN VALUES

### Series of statewide hour-long radio programs

Sponsor: Association of California Public Radio Stations

Project will explore various topics likely to be addressed during the 1980 session of the California legislature. Humanist scholars will be invited to present background, analysis or commentary during the programs, and on some occasions will discuss specific policy questions with public officials. Possible topics include hospital cost containment, reform of the political campaign process, the Gann initiative to limit government spending, the control of toxic substances, the goals of the criminal justice system, and others. All topics will be related to the overall question of citizen alienation from public life and the loss of a sense of participative community.

The program is planned to appear each week for ten months on a weekly news-magazine called "Sacramento Update" which is available to all 19 public radio stations in the state. Current funding will cover a refinement of the process, a planning meeting and a pilot program.

## EYE OF THE SALMON

### One-hour television documentary

Sponsor: Bay Area Video Coalition

This film will explore the history of the salmon as a symbol of the Pacific Northwest and a part of the environment, culture, economy and politics of the West Coast States and British Columbia. It will examine the current disputes between Indians and commercial and sports fishermen over fishing rights, posing four questions: (1) Should special salmon fishing rights be reserved for Native Americans in California? (2) What steps should be taken to protect and restore the salmon habitat and enhance the salmon population? (3) How should regulation of salmon be balanced and coordinated? (4) Should salmon aquaculture be legal; what controls would be needed?

Humanist scholars will clarify the mythological and symbolic significance of the salmon to Native Americans, the meaning of treaties between radically different cultures, and the changing attitudes of Americans toward their natural environment.

## HEALTH CARE AND HUMAN VALUES

### Three public forums with speakers, panels, workshops

Sponsor: Department of Philosophy and Division of Nursing, California State University, Chico

Forums will address three issues in the field of health care, bringing together scholars in the humanities, health care professionals, policy makers, and the public. The issues are all under consideration in current measures in the California legislature and involve value judgments and diverse points of view. (1) Should the State of California sanction and person's alleged right to refuse life-sustaining medical treatment? (2) Should the State of California enact controls against the rising cost of health care? (3) Should the State of California adopt programs which guarantee access to health care services to Medi-Cal patients? Each forum will contain brief papers, a question period, small-group workshops, and a plenary session for discussion and summary.

## REEXAMINATION OF FCC CONTROL OF COMMUNICATIONS AND THE STATUS OF THE PUBLIC'S RIGHT TO KNOW

### Magazine Segment

Sponsor: FOLLIES, A Monthly Journal of Arts & Opinion, Pasadena

FOLLIES will add a four-page center fall-out section to each of six monthly issues to feature a pro, con, and humanist's discussion of the following six topics: (1) What is the effectiveness of the regulated free enterprise development model of controlling the media, chosen by the United States? (2) Can the "public interest" be so defined as to guide licensing decisions? (3) How can "fair access" to expensive electronic media be guaranteed to minority opinions? (4) How should the program standards of publicly financed TV be determined? (5) Can program standards be developed which respond to the growing clamor over sex and violence in network programming? (6) Is television an inevitably homogenizing medium which threatens our most basic humanistic values?

The pro and con positions will be written by television professionals, concerned citizen leaders, teachers of communications, and a prize-winning poet; the humanist view point will be provided by professors of anthropology, political and economic theory, literature, American Studies and film. Readers will be invited to respond with letters that will be published in subsequent issues.

## ENERGY AND THE WAY WE LIVE: A NATIONAL ISSUES FORUM

### Statewide program in multiple formats

Sponsor: Indian Valley Colleges, Novato

This project is part of a national public energy education program to be presented in hundreds of communities during February, March and April of 1980. Indian Valley Colleges will coordinate the 40 community college districts in California in developing a variety of public events including forums, debates, discussions, films, library displays, etc. The purpose is to present a broad simultaneous public discourse on the energy issue, including consideration of its social, historic, and philosophical contexts. A variety of public-interest, labor and other groups will co-sponsor, and each community will decide for itself how to address the issues and how to introduce local problems.

## THE SAN FRANCISCO CITY CHARTER—WHO CARES?

### One-day public forum

Sponsor: League of Women Voters of San Francisco

This meeting will alert the public to the year-long process of Charter revision which will culminate in 1980 when a revised San Francisco Charter will appear for approval on the ballot. Co-sponsored by members of the academic and minority communities, the forum will (1) stimulate public awareness of revision and its potential for change in City government and personal lives; (2) promote the interaction of humanist scholars with policy makers in addressing the issues raised by Charter revision; (3) inform the public of the available choices in revising the Charter and the probable consequences of various choices; (4) encourage public participation in the revision process.

Scholars in the humanities will contribute presentations on the history of the San Francisco charter, the philosophy of city government and the significance of language to a multi-ethnic population. CIVIL RIGHTS AND THE CALIFORNIA CONSTITUTION

### One-hour television documentary

Sponsor: San Diego State University Foundation for KPBS-TV

KPBS will develop and produce a one-hour documentary film focusing on how the California constitution has protected civil rights and civil liberties, in connection with the 100th anniversary of the constitution. It will examine how the rights of racial, ethnic, and religious minorities, women, other members of socially handicapped groups, political dissidents and persons accused and convicted of crimes have been and are being affected by state constitutional law. By tracing the historical development of these protections and examining the moral attitudes that laws reflect, the documentary will contribute to a more informed and responsible debate on these constitutional issues and the possible need for further revision. A symposium with papers by prominent historians and scholars of jurisprudence will reveal areas of public policy concern and provide background for the development of the film.

## DECISION-MAKING IN THE HEALTH CARE RELATIONSHIP: A CHALLENGE FOR CHOICE AND CHANGE IN PUBLIC POLICY

### Series of three two-day conferences

Sponsor: San Francisco Consortium

Three forums will address the following issues: (1) Should decision-making in health care relationships be based upon covenant, upon contract, or upon scientific expertise? (2) Should policy on curriculum be established to guide professional and or public schools toward more effective decision-making in health care relationships? (3) Should interactional and institutional standards be regulated to encourage more effective decision-making in health care relationships?

Each forum will contain a final session to develop policy recommendations embodying the results of the discussions, and these recommendations will be forwarded to health care administrators, legislators, educators and others in a position to implement change. Participants from the health professional community will be offered continuing professional education credits.

## A NEW CHALLENGE TO THE EDUCATIONAL DREAM—THE HANDICAPPED

### One-day Conference

Sponsor: Society for the Advancement of American Philosophy, Pacific Division, California State University at Bakersfield

In conjunction with the Pacific Division meetings of the American Philosophical Association, a one-day conference will bring together academic philosophers and officials in education and government to address the challenge of equal and individualized education for the handicapped. Special notice will be taken of Public Law 94-142 which orders public education for all disabled individuals from age 3, by 1981, but provides no funding for implementation.

Participants will discuss whether the hearing impaired, blind, and retarded should receive a special and separate education or be taught with other so-called normal children, and whether a good education with individualized attention to the child's special needs

can be achieved only in a private school in these days of reduced funding for public education. They will seek means to strike a balance between the obligation to develop all persons to their full potential and the need to educate for a democratic society with justice and equality of education.

## CHURCH AND LAND: RESOURCE AND RESPONSIBILITY

### One-Day Workshop

Sponsor: Trust for Public Land

A workshop will bring together decisionmakers in the church, leaders in the urban environmental and rural land reform movements, and expert members of the humanities community to discuss the role of the church in responsible land use. Issues to be addressed are: (1) What patterns of land use and ownership undermine community — agribusiness monopoly, real estate speculation, etc.? (2) What are constructive alternative models of land use — Homestead Act, cooperative housing, community land trusts? (3) How does the church, on a policy level, deal with the land it owns — community farms, conversion of convents to housing, sales to the highest bidder? The format will include plenary panel presentations and intensive small group discussion.

## JAPANESE INVESTMENT IN CALIFORNIA: CULTURAL AND ECONOMIC ISSUES AND IMPACTS

### One-day Conference

Sponsor: The Japan Society of San Francisco

A group of 250 academic, professional, government, business and other interested leaders will gather to discuss the historical, philosophical, sociological and economic background and implications of Japanese ownership of businesses in California. Prepared papers will address the broader impacts of Japanese economic activity in California, the historical dimensions, the public and official government attitudes toward investment, and Japanese management, philosophy and practices in the American context. A debate will ask the question, "Should California Tax Laws be Designed to Stimulate Japanese Investment?" An ethicist will examine cross-cultural similarities and differences in definitions of fairness and equity; a linguist will explore how language barriers have entered into problems of management, integration into the community, and misconceptions in the media.

## DESIGN FOR THE FUTURE: A POSITIVE APPROACH TO COMMUNITY MENTAL HEALTH

### Two one-day public conferences

Sponsor: Mental Health Association of San Mateo County

The first of two conferences will provide a forum for the discussion of (1) a historical perspective and the philosophy of mental health care; (2) a legislative overview of mental health programs, including the ethical and sociological implications of conservatorship and patients' rights; (3) the effects of societal and economic pressures on services available for the mentally ill; and (4) the impact of the system on clients, both present and potential. A panel with experts in each area will be questioned by a reaction panel with broad mental health backgrounds.

The second conference, building on the first, will use professional and public concerns to design a system for the future to fill the unmet needs of the mentally ill as members of the community.

# Local and Cultural History (Planning)

## ITALIANS IN CALIFORNIA — THE AMERICAN/ITALIAN CULTURAL EXPERIENCE IN CALIFORNIA — ITS PURSUIT OF PLACE IN THE MAJORITY COMMUNITY

### Series of half-hour radio programs

Sponsor: Museo Italo Americano, San Francisco

These programs featuring "a lady from Italy" and "a man from California" will focus on the American-Italian cultural base as it relates to the majority community in California. Historians, social scientists and other experts will provide background information, and some will be interviewed on the programs. A different location in California will be chosen each week, and the program material will be related to that place.

Both Italian and English will be spoken on each program, and writings by and about Italian-Americans will be discussed. These materials are intended to give Italian-Americans a better sense of their own cultural heritage and to bring this richness and diversity to the attention of the majority community. The series will be made available to National Public Radio.

## Humanities Network--Fall, 1979

# Innovative Project in the Humanities

## EINSTEIN'S CENTURY

### Two-day colloquium with related programs and exhibits

Sponsor: The Frederic Burk Foundation for Education at San Francisco State University

This program will commemorate Albert Einstein and his scientific and humanistic genius. Talks by scholars from a variety of humanities disciplines and some scientific disciplines will be followed by responses from faculty members in the Science-Humanities Convergence Program at San Francisco State University and by audience-participant discussion.

Topics will include a number of aspects of Einstein's life and career, including his impact on twentieth century culture, his relationship to philosophy, to modern literature and poetry, to religion and to the future of science.

A film festival, a violin recital, and a library exhibit will supplement the talks. The events are scheduled for March 14, 1980, marking the close of the Einstein Centennial Year.

# Pursuit of Community

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We may easily judge this faith as naive — faith that there is time, that one has one's freedom, that man is naturally good, and that it is the function of the earth to support this goodness — but something similar seems to be believed by most Americans. It is a set of assumptions about life that has produced and has been largely hidden from view by a technology that now tends to govern man instead of serving him.

I look again at the windy desolation of ruins that are not beautiful as are the ruins of Europe. Time has been unkind to them, that same time in which the communities' founders had so much faith. The animals play freely under the rotting boards, and vegetation crawls over a table that once held a new scripture. What went wrong, and can we answer that without understanding what goes wrong in our own attempts to come together and live as free human beings? What are the forces that oppose this? Where is this naive of ours?

Certainly one factor is the Californian expectation that great ideas and great trust in man is enough. The early Hindu cults that flourished in California stressed the divinity of human nature in contrast to the emphasis on sin and guilt that is the substance of East Coast American-European Protestant Christianity. (The Quakers of Pennsylvania were one of several exceptions to this, however, they also sought for an inner contact with divinity, but their family structures and their habits of behavior still reflected the ancient patriarchal conception of family life.)

California offered the American dream, the land of gold, the growth of technical prowess, and comfort of life. People came to California and shed what George Santayana called the "genteel tradition." The men kicked off their shoes, and the women took off their corsets. It is still happening, but now in the realm of constraining thoughts and feelings, cast off and thrown aside because they never were a real part of us anyway; we had always been afraid to let go of them. "See, I am liberated without them. Now I can live and work. There are no hang-ups in this new-found freedom."

Is this true, however? This is the core of the California dream, the weakness is in its strength. The habits come back, the emotional structure of man is not so easily changed, and what was experienced as freedom and "togetherness" soon becomes only a memory or a motto. Disillusion sets in and is tranquilized with drugs, the charisma of a new gurus, or with more ideas, even great religious ideas and programs. We are back full circle: America leads to America. California remains California whether it is a natural geographical area or a California of the mind; with its own great waterfalls, redwoods, deserts, and prairies. In going

# Program for Occupations

## ETHICAL CONSIDERATIONS FOR THE HELPING PROFESSIONS

Sponsor: The American Institute for Family Relations, Los Angeles

This series of workshops will bring together many kinds of practitioners in the helping professions: physicians; attorneys; clergymen; marriage, family and child counselors and or therapists; social workers; nurses. The dialogue among professionals and scholars in the humanities will create an opportunity for identifying issues held in common and for linking the occupations and strengthening collaborative relationships in helping clients. It will also allow participants to examine their clinical practice from a normative perspective, looking at ethical considerations such as confidentiality, client trust and helper responsibility, client dependence, and the potential for power abuse.

The role of financial remuneration in the helping relationship, the question of malpractice, and codes of behavior with their variations from one profession to another will also be discussed, along with the value judgments involved in setting standards.

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of Western man?

Reaching such questions, one returns to remember that the outside world has a tendency to look at members of communal groups in stereotyped ways. Direct personal contact with communal experiments, however, hardly ever fail to create an appreciation of the efforts and results of the individuals involved and reaffirms the promise that communal efforts hold for the future. An historic example of the fruits of communal endeavor is the role played by Theosophists and Vedantists in introducing ideas sacred in the East to Western culture. The early efforts of these groups helped to make accessible the wide body of Eastern religious writings that are attracting so much interest today.

We know so little about the source of new ideas and how they enter a society. Unfamiliar impulses appear in groups of people by imitating things unknown to the society from which they came. When money and success are not the goal, other goals emerge in their place. Nonetheless, most utopian attempts to overcome conflict seem from a purely historical point of view to have resulted only in more serious strife and division. Perhaps this is why Sir Thomas More's word "Utopia" means "nowhere."

Since the search for community tends to be more or less subtly directed toward someplace "over there," we make no apology for presenting a vision of community life in which this "nowhere" element is joyfully accented.\*



The ruins at Mesa Verde, Colorado, represent a communal form of life many hundreds of years old. The Pueblo Indians of today are descended from these ancient people. Photograph by Paul Kagan



# Beyond Cynicism and Bravado:

## Some Wild Speculations on the

In the fall of 1971, it was my great good fortune to play the role of "Snoopy" in *YOU'RE A GOOD MAN, CHARLIE BROWN*. I have always regarded those moments when I was singing and dancing my way through Snoopy's show-stopping song, "Supertime," as the peak experience of my life. Friends have often heard me say that it's all been downhill ever since. Well, I guess Snoopy will have to move down to second place after today.

But I must resolutely stand fast against the temptation to spend more than a quick minute in telling you how much this award means to me, how unworthy I feel of it, and how grateful I am to various persons and institutions for enabling me to devote a healthy portion of my work life to involvement in CCH projects. To get into all that would take too much time — and besides, it wouldn't be appropriate. For the purpose of this award, and this part of today's program, is really not to honor any single individual; it is, rather, to celebrate both the importance of the Council's work, and the joyful fulfillment which accrues to those who take part in it.

The general topic assigned me today is "The Significance of Dialogue Between Academic Humanists and Public Policy Makers." Now, a social ethicist schooled in the tradition of Reinhold Niebuhr will be inclined to approach this question by asking, "What is the pay off in terms of human betterment, i.e., changed public policy which leads to greater justice or spiritual enrichment?" And the answer he seeks will have to be given in **tangibles**: how many more of the poor are fed, how many of the naked are clothed, how many sick are healed?

Of course, that approach is sometimes discouraging. It may be the **right** approach — or one right approach without which complete and honest evaluation is impossible (and indeed that is exactly what I believe). Nevertheless, such an approach may not reveal the whole truth — so one is led to consider a slightly different line of inquiry which yields slightly different, complementary answers. This second approach poses a more deeply philosophical question always asked by H. Richard Niebuhr, namely, "What's going on here?"

It strikes me that there are four possible answers to the question, "What's really going on when academic humanists and policy makers convene?"

(1) One often hears people say, first of all, that there is something intrinsically noble about the mere fact that humanists and policy makers are rubbing elbows in the same room and talking to each other. According to this answer, it really doesn't matter what sort of dialogue takes place, or what its results may be in terms of deeper understanding and better social policy; it is somehow a triumph for Truth, Beauty and Goodness that we can tolerate one another's minimalist answer — but surely it is too demeaning, dangerously misleading and ultimately contemptible to be taken seriously.

(2) A second answer is avowedly cynical. In the language of structural-functional analysis, it declares that nothing substantial is going on in dialogue projects, and that nothing much should be **expected** of them — for the latent function of such activity is to co-opt the potentially troublesome academicians by giving them a few crumbs from the Federal grants table, to salve the consciences

of policy makers, and to give some good P.R. to the wicked Establishment institutions for which they work...and thus to promote equilibrium-maintenance by reinforcing the status quo. Such an explanation is rather unpalatable, because it implies — at all parties to the dialogue are either fools or knaves: if they realize the futility of the enterprise and still mouth its rhetoric while claiming its personal benefits, they are villainous — and if they aren't aware of its futility and the hollowness of its rhetoric, they are stupid.

(3) A third version of the answer we seek is more attractive — but maybe even more subtly perilous than the first two. It expresses a bold existentialist posture that is particularly beguiling to those who are too smart to accept the superficiality of the first explanation, but too morally earnest to be comfortable with the cynicism of the functionalist interpretation. Its seductiveness derives from the flattering implication that its adherents are both wise and virtuous: they are wise enough to know that the world is not likely to be altered drastically by their discussions of What Ought to Be Done to improve it; however, they are so full of moral passion they refuse to quit trying. So it's a highly gratifying posture; it enables one to feel that he or she is a spiritual descendant of Prometheus and Sisyphus. In this view, we engage in dialogue not so much because it will in fact lead to dramatic improvements in policy, but because — well, because engagement — **engagement** in a Sartrean sense — is a fitting expression of our unique freedom as self-determining individuals who define human essence by the form and quality of particular existence we choose for ourselves.

My guess is that many of us here today are exponents of this "existentialist" understanding of the significance of dialogue. Many of us are probably satisfied by this answer. I would certainly have to admit that it is an answer which has often been pleasantly gratifying to me. But it won't quite do — because it just doesn't capture completely nor express fully the deepest and most compelling convictions that many of us find within ourselves. So I can't help wondering if there is some deeper, more edifying answer to our question, and I invite you to join me now in reflecting on that possibility.

As the title printed in your program indicates, I offer my speculations on the deeper significance of dialogue with considerable uneasiness. The answer I am now going to advance is "wild" only in the sense of being, quite "obscene" (that is, based on "off-stage" assumptions that are not often articulated or even admitted to by "people like us"). In so far as we are persons whose self-image is modern, secular, pluralistic, dynamic, practical and (above all!) up to date, we are embarrassed to think or talk in concepts which might conceivably be regarded as pretentious because idealistic, dogmatic because metaphysical, or obsolete because drawn from the past.

But the speculations that follow shouldn't seem "wild" to anyone who is not ashamed to confess his debt to Aristotle, Plato, or Aquinas and to their contemporary interpreters. In any case, I find the courage to present the line of argument which follows partly because of some words from a speech on "Humanists and Public Policy" given by the late Charles Frankel a few years ago. After noting that the humanities could provide a special perspective on, specific criticism of, and clarification about social policy

Frankel said this:

We humanists cannot tell you that there is some divine dispensation which says that this is absolutely wrong and that is absolutely right. What we can tell you, though, is that you are likely to make more sensible choices, more prudent, more broad-minded choices, if you are aware you are making the choice, if you are aware of your first principles. First principles are first principles; in the strict sense, they can't be proved, but they are first. One can at least know what one's principles are. Now, this is very perilous; it's very painful. In the final analysis humanists who do this job can't expect to be welcomed. They are nuisances. [for] most people would rather not know what they are doing. As Pascal remarked, this is a way of avoiding the recognition of one's destiny. But if human life is to get quality and nobility, as well as intelligence, that recognition must be there. I think humanists give us meaning. They must not try to impose historical design on complex human events. But by providing perspective, criticism and clarification they do allow themselves and their fellows to see the connection between what is being done and transcendent human purposes or ideals. And this function of having a meaning to what we do is as important as having bread to eat; it's why the humanities persist.

So — emboldened by the authority of one of the great humanists of our time, let's venture beyond cynicism and bravado, and explore a fourth answer to our question about the deeper significance of dialogue.

According to Hannah Arendt, classical thought (especially that of Aristotle) postulates three principal categories of human activity.

**Labor** is the kind of activity which is necessary for sheer biological survival. To perform only (or mainly) this type of activity is to be an *animal laborans*. It follows that the slaves who were restricted primarily to such activities were not considered fully human.

**Work** is only one step higher. It is beyond the level of mere biological existence, but it is simply the activity of *homo faber* which "provides an 'artificial' world of things" to make life somewhat more comfortable and convenient.

**Action** is the quintessentially human activity, and it includes both the exercise of theoretical reason which we associate with the *vita contemplativa* and the exertions of practical reason which we associate with the *vita activa* insofar as it is devoted to the political tasks of building the good City. In addition, of course, action requires and is expressed through the distinctively human power of speech, without which neither discursive thought nor praxis would be possible.

To stress thought, speech and political praxis in a conception of **action** which represents the highest and best activity human beings are capable of is to put forth a very

By Henry Clark  
Professor Clark, who is Associate Director of the Center for the Humanities at the University of Southern California,

special conception of human nature and destiny, a conception that logically requires in its normative ideal of the good life responsible participation in dialogue concerning the *res publica* and commitment to fulfill one's civic obligations. Thus the first noteworthy feature of the deeper answer to the question that confronts us today is this: humanists and policy makers who engage in dialogue projects are expressing and fulfilling themselves in an absolutely crucial fashion. For it, as Aristotle maintains, humankind is *zoon politikon* — a political creature — then studying and deliberating over public policy is a **necessary** aspect of the realization of our human potential. Political awareness and political participation are not **optional**; they are requirements of essential humanity. These requirements are sometimes perceived as a burden, of course, because the tasks of building the good City are challenging in the extreme. But it is in responding to that challenge that we develop something vital to our *entelechy* as human selves.

In the second place (according to the Aristotelian view), when we engage in the action of dialogue, we are not only fulfilling our own human selfhood, we are also creating humanity in the world. We do this by somehow putting the stamp of humanness on a realm of things and events which without our attention and our touch would remain in their merely natural state of being inhuman or subhuman. Hannah Arendt develops this idea as follows:

We are wont to see friendship solely as a phenomenon of intimacy, in which the friends open their hearts to each other unmolested by the world and its demands. Rousseau is the best advocate of this view, which conforms so well to the basic attitude of the modern individual, who in his alienation from the world can truly reveal himself only in privacy and in the intimacy of face-to-face encounters. Thus it is hard for us to understand the political relevance of friendship. When, for example, we read in Aristotle that *philia*, friendship among citizens, is one of the fundamental requirements for the well-being of the City, we tend to think that he was speaking of no more than the absence of factions and civil war within it. But for the Greeks the essence of friendship consisted in discourse. They held that only the constant interchange of talk united citizens in a *polis*. In discourse the political importance of friendship, and the humanness peculiar to it, were made manifest. This converse (in contrast to the intimate talk in which individuals speak about themselves), permeated though it may be by pleasure in the friend's presence, is concerned with the common world, which remains "inhuman" in a very literal



# Deeper Significance of Dialogue

delivered this address upon accepting the Humanities Council's second annual Distinguished California Humanist Award.

sense unless it is constantly talked about by human beings. For the world does not become human just because the human voice sounds in it, but only when it has become the object of discourse. However much we are affected by the things of the world, however deeply they may stir and stimulate us, they become human for us only when we can discuss them with our fellows. We humanize what is going on in the world and in ourselves only by speaking of it, and in the course of speaking of it we learn to be human.

If we were in a semester-long seminar, I believe we could spend at least three weeks trying to assimilate fully the roots, meaning and implication of this remarkable passage. Since I have to finish whatever I want to say in the next few minutes, we shall have to be content with underscoring only two elements of it.

(a) Apendt is emphasizing here both the uniqueness and the salience of the public realm. The humanness we create when we build the City not only redeems us from the chaos of the natural condition in which all are at war against all, but it also projects us into a richness of existence that goes beyond the good but not sufficient small-scale intimacy of the family. How ironic it is that when *zoon politikon* got translated into Latin, and from thence into English, it became merely "social animal," as if the crux of human nature were simply *gregariousness*. It is also ironic that "political animal" in contemporary slang has such negative connotations—but unfortunately an accurate reflection of the fact that many of us tend to prefer the self-indulgence and the manageability of the private realm to the unpredictability and uncontrollability of the public realm. In the Greek view, however, there is a dimension of humanity that can only be generated and realized in the public realm.

(b) Moreover, the passage is important for our purposes because it highlights the significance of *speech* as a distinctively human attribute, and particularly the significance of political discourse. The best sociability of all, and the deepest friendships, are not private; they partake of the intellectual and civic concerns of the public realm.

This is a point which has been developed nicely by John Courtney Murray in his insightful book on American political philosophy, *We Hold These Truths*. After quoting with approval a fellow Thomist's statement, "Society is civil when it is formed by [persons] locked together in argument," Murray goes on to say:

We hold these truths [of American political thought] because they are a patrimony. They are a heritage from history, through whose dark and bloody pages there runs like a silver thread the tradition of civility. This is the first reason why the consensus continually calls for public argument. The consensus is an intellectual heritage; it may be lost to mind or deformed in the mind. Its final depository is the public mind.

This is indeed a perilous place to deposit what ought to be kept safe; for the public mind is exposed to the corrosive rust of skepticism, to the predatory moths of deceitful *doxai* (in Plato's sense), and to the incessant thievery of forgetfulness. Therefore the consensus can only be preserved in the public mind by argument. High argument alone will keep it alive, in the vital state of being "held." If the public argument dies from disinterest, or subsides into the angry mutterings of polemic, or rises to the shrillness of hysteria, or trails off into positivistic triviality, or gets lost in a morass of semantics, you may be sure that the barbarian is at the gates of the City.

So we are indebted to the Aristotelian tradition for the notion that political activity as well as intellectual activity constitute supremely human action. A more explicitly ontological analogue to this notion can be found in Platonic (and especially Neo-Platonic) thought, and it is to this strand of the Western humanistic tradition that we now turn.

Followers of Anglo-Saxon political philosophy are inclined to regard the political community as the creation of a social contract entered into by rationally selfish individuals who give up a portion of their autonomy in order to enjoy reasonable stability, security, and the other blessings the state can help to provide. In more organic philosophies, though—especially in the philosophical theology of Paul Tillich, for example—the force which binds people together in all forms of community is more than pragmatic calculation of self-interest. It is, rather, the cosmic pull toward unity, or reunion, or integration of Being which seeks to heal what Albert Schweitzer called the *Selbstentzweiung*,

—the splitness-in-two-against-itself—of the Creation. The impulse to community—or, more simply, love—is an ontological power which drives toward the overcoming of the estrangement of all separate and separated beings in a world that has fallen from a postulated primal unity of beings in Being Itself.

Now, you may not like the mythopoeic language—in fact, you might not buy the idea it expresses—but surely anyone with a trace of philosophical or aesthetic imagination can understand the power which this metaphor has exercised in the thought and in the lives of many a would-be builder of the good City, and in many inhabitants of various communities. Strip away the metaphysical imagery, if you like, and enter a thousand caveats about the need for the metaphor to be translated into specific laws and institutions which safeguard justice and freedom—but the appeal of the ontological concept of love endures. For it suggests that the impulse of compassion, and the instinct for justice, and concern for civility in the sense are ineradicably natural human desires; they are natural expressions of our inherent moral sentiment, and they are evidence of our need for wholeness in our own quest for self-fulfilment—that is, fulfillment of selves which are always and irrevocably selves-in-society who cannot find real joy in narcissistic escape or destructively competi-

tive triumph, but only in a vital, commonwealth.

We can carry the argument one step further still. In process philosophy—especially in the process theology of Charles Hartshorne and Daniel Day Williams—there is a doctrine of co-creatorship which fits nicely with a Tillician understanding of love as a cosmic force. Merge the two, and you have a theory of the significance of dialogue which goes beyond politics into metaphysics. For it implies that action designed to promote justice and human fulfillment in the arenas of politics and culture—action aimed at overcoming the prejudice, strife, oppression and misery caused by the separation of beings into warring atoms and factions—is the human contribution to the completion of an as-yet-unfinished universe. In this metaphysical vision, the Creation is not a given, a one-time act performed by God alone, nor is the fall of man an unalterable disaster. Recovery from the fall—a healing of the splitness of Being—is a process in which a humankind created in the image of God can participate. So whenever we engage in serious political action, we are not merely fulfilling our own *entelechy*, and we are not merely forming our own humanity, individually and collectively. We are bringing the whole cosmos nearer to a morally satisfactory completion.

So much for my wild speculations. You will recognize, of course, that the moral worldview I have just finished sketching is in itself an attempt to serve the purposes of the CCH, for it is an attempt to show how the resources of humanistic thought can be brought to bear on contemporary activities in such a way as to illuminate possible dimensions of these activities which are not always perceived. The attempt will no doubt demonstrate to some of you, not the riches of the tradition, but its poverty or its obsolescence. It may seem to many of you to be pretentious nonsense, even pernicious nonsense that is positively dangerous in so far as it obscures certain realities of class stratification or power imbalance in our society and supports a spurious complacency. Many of you may prefer honest cynicism or vigorous existentialist bravado to this flight into what you regard as ontological obscurantism.

And you may right. It is undeniably true that high-sounding doctrines about the metaphysical significance of certain human activities (and the status attached to them!) have often been used as an ideological mask for injustice and folly. So skepticism is appropriate.

Moreover, unless our dialogue is serious—that is, unless we really do care about making an impact on policy, and being successful in our efforts to improve the quality of life in our society—then the cynical appraisal of dialogue is equally appropriate. If we are not earnestly committed to researching the tough questions and advancing policy recommendations which challenge existing inequities and errors, then maybe we are fools or knaves, and we are soul brothers and sisters, not of Prometheus or Sisyphus or even Dr. Rieux, but rather of those scores of false prophets and sycophants and hypocrites who have insinuated themselves into the courts of the rich and powerful in every generation.

What Richard Niebuhr said about religious faith is also true of dialogue between academic humanists and policy makers: just as the instrumental value of faith depends on

the conviction that it is more than instrumental, the moral value of dialogue depends on the conviction that it is more than instrumental, the moral value of dialogue depends on the informed belief that it can lead to significant results, and on seriousness of purpose in seeking those results.

But if our engagement in dialogue has integrity, then there's just a chance that the mythopoeic or metaphysical language of Aristotle, Plato, Tillich and Whitehead expresses a Truth about the human condition which goes beyond existentialist delance and is invulnerable to psychological or sociological reductionism. It is at least possible to believe that when we engage one another in dialogue we are in fact co-creators of humanity, in ourselves and in the world. We create humanness on ourselves in the sense that our own best selfhood flourishes, and expresses an indispensable element of the *entelechy* appropriate to creatures who are, however dimly they perceive it, *zoon politikon*. We create humanness in the world in the sense that the building of human community among separate, separated beings is also at the same time a restoration of the unity of Being. It is at least possible to believe that our action is ultimately a form of co-creatorship in which even minor achievements are of abiding significance. For if the life of just a handful of human beings can be enriched or improved, just 6% in this area of life, or 8% in that one, or only 2% over here, that is eminently worth doing. If only a few benefit, the labors of Sisyphus are not entirely in vain: the stone rolls back down the hill, but not quite all the way! And the next time you roll it up and it rolls back down, maybe a few more inches are gained—and a few more members of the human family escape mutilation.

As Daniel Day Williams once observed, "The struggle against evil, even if it does not succeed within the framework of history, is itself a triumph of God in history." Or as George Bernard Shaw put it in the Preface to *Man and Superman*:

This is the true joy of life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

I should like to close by quoting some familiar lines whose meaning may be much more intricate and profound than we commonly assume. It commemorates not only the poet's despair as he reflects on the "low, dishonest decade" which erupted into World War II, but also his continued faith in the values it eclipsed and his determination to continue to uphold them—and thus it expresses, I believe, the deep convictions that many of us share about the significance of dialogue between policy makers and humanists. I quote from W.H. Auden's poem, "September 1, 1939":

Defenceless under the night  
Our world in stupor lies;  
Yet, dotted everywhere,  
Ironical points of light  
Flash out wherever the Just  
Exchange their messages:  
May I, composed like them  
Of Eros and of dust,  
Beleaguered by the same  
Negation and despair,  
Show an affirming flame.\*



# Terminal Island

Sponsored by the Japanese American Citizens League  
Film Maker: Trevor Greenwood

## Film

Terminal Island was a fishing village of about 3000 fishermen and their families crowded into an area of between three and four square blocks. They started the fishing industry there many years ago, and through those years they have always been afraid they would not be able to stay. Since 1913, Anti-Alien fishing bills as well as Anti-Alien farm and business bills were presented to the Legislature...

Then came the war—that sad day for all of us. Soldiers filled the island...news came that all Japanese who were trying to cross the ferry were caught in the enclosure and guarded by soldiers. I rushed down there and found them caged and terrified...Older Japanese were herded into Army trucks and taken to the Federal Prison and Immigration building. Little children were not allowed to go home until late in the evening when a high official came to give further orders. People flocked to the church hoping to find comfort...That week was a dark one; the phone was dead, food was hard to get, lights were blacked out in the evening and it rained torrents...

Unethical junk dealers went through the island urging the women to sell their furniture while they could before they would be forced to evacuate, and furniture was sold for almost nothing. Soldiers carrying bayonets were on guard and small combat cars drove up and down the narrow alleys which terrified the people. With the constant rumor and uncertain future a state of hysteria persisted for many days...

One day the businessmen received an order that they were to vacate within 30 days, so we assumed that would apply to residents also, but no official word was given. The Quakers, together with us Baptists, worked hard in preparing hostels, but it was not easy. Objections were made by neighbors, landlords, the Health Department and others. Again we heard the rumor, evacuate in 48 hours. I told the people it couldn't be true, but I phoned the Navy office.

The officer said, "This time it's true; get the people off the island in 48 hours." I could hardly answer for all I saw were the many people who had signed up with us and I did not know at the time how many hostels were ready...

We got on the telephone and asked for volunteer help from Japanese and Americans...there was much organization to be done. We typed and mimeographed sheets on which the families were to list their furniture, four blanks for each family. We made tags and tied strings on them to tie on their furniture. We had to divide the names and place them in the different hostels that we hoped were ready by this time.

Children were sent from home to home delivering these blanks and tags and giving instructions. All night long they worked. The women stayed up all night and packed, and the next morning when the trucks came in, of course some families weren't ready. They would say, "Give me more time; take my neighbor first," but we had to take them ready or not. In some cases we had to pull

Terminal Island is a film project documenting the evacuation of Japanese from their fishing village in Los Angeles at the time of the Second World War. Relying on the personal recollections of the participants, the documentary will emphasize the human dimension of the uprooting. The accompanying account by Virginia Swanson Yamamoto, formerly a missionary at the Terminal Island Baptist Church, was written at the time of the evacuation.



them from the houses crying and rush them off...

Many things were left for lack of time and facilities to move the furniture. How the people can ever get back their things again whole, is more than I can see. Beautiful little tea sets and treasures that had been carefully kept awaiting the time they could be used in a nice home, were left broken on the floor, as broken as their hopes...

In one case the hostel was not at all prepared, and the people who went there arrived after 12:00 at night. It was out in the country; they were dumped after midnight with no lights, no water, no gas, nothing—just their furniture in this building. Before the 48 hours were up, so far as I know, every Japanese was off the island with the exception of the five who had helped, and it was a solemn moment for all of us as we stood for the last time in our beautiful building, knowing that within a few minutes we would leave it forever...we stood and thought of the wonderful days on that island, and looked back over the years...I turned out the lights and put my key on the table and left the door open for the Army who occupied the building within a few days. When I was asked to give a report of the evacuation of Terminal Island to the Tolan Committee, the man who took the record said, "The evacuation of Terminal Island was a minor Pearl Harbor."

One hundred and ten thousand Japanese are interned—71,000 or two-thirds of them are American citizens of first, second and third generations... People who are 18 or 16 Japanese—who didn't even know they were Japanese until it was found on a birth certificate—are interned. One-quarter are 15 years old and under—just children. Over 5,000 mothers in California alone have given their sons to the United States Army; some of them are officers, some medical officers, who are learning to fight for democracy while their mothers, fathers, sisters and brothers are in some cases behind barbed wire with machine guns pointed at them...

In Hawaii there are 160,000 Japanese. There was no evacuation of Hawaii. Japanese in all of the Eastern states are free. This movement touched only the West Coast Japanese. The War Relocation Authority is doing all it can to make conditions better in all the camps, but these, in most cases, are in the most undesirable parts of our country where wind, sand and heat make life almost unbearable. At one camp, children were shot at and one child wounded for playing near a fence...

When the Japanese went to the camps the barracks were not finished, and they were given an Army cot and straw and sack out of which to make a mattress. There are no tables, chairs or closets. Men, women, boys and girls are put in the same barrack; if the family doesn't fill the required number, partitions are improvised out of sheets or cloth. In the terrifically hot weather—138° as it was this summer in Arizona—they cannot stand the partitions and the women cover their faces with sheets while the men get up and dress...



# Prospects

## Film

Sponsored by the History Department, College of the Siskiyous  
Film Makers: Philip Stuart, Lisa McLaughlin

What it means to be a gold miner today in the Salmon River area will be shown by the film, *Prospects*. It will follow the history of the mines from the days of the gold rush, using photographs taken by a miner named John Dagett, through the heyday of gold extraction when millions and millions of dollars were made from the mines, on to the gradual closings as the accessible veins ran out, and the small claims that individual miners used to eke out a living during the depression. As the mining activity decreased, lumbering moved into the area and became a vigorous competitor of the remaining miners. With the high price of gold, old claims are springing to life again and new ones emerging. The struggle between mining and lumbering promises to be fierce and prolonged. \*

Photographs Courtesy of the Siskiyou County Historical Society



Mule-and-wagon train in Sawyers Bar



Black Bear Mill



Miner Frank Woolridge with his rocker in Happy Camp





# HUMANITIES NETWORK

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An historic Theosophist commune in Central California, founded in 1903.  
Now the headquarters of a trailer camp. Photograph by Paul Kagan



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Grants in the field of Local and Cultural History are awarded by the California Humanities Council to support projects that explore the Historical background of California and present to the public information about its localities, regions, people and cultures. Projects must include as a major activity some form of public presentation such as an exhibit, film, lecture, radio or television program.

All projects must relate to the state theme, "The Pursuit of Community in California," exploring their subject matter as an integral part of California's social history. Projects may focus on a particular group or region but should broaden the scope beyond a particular viewpoint or internal history of a group and relate it to the complex multi-ethnic, multicultural history of the state. Projects must maintain an objective balance and may not lobby, promote a single point of view, or organize on the basis of a particular political platform.

Normally, projects will be funded in two phases, a planning grant and an operational grant. The next deadline for planning grant applications is March 31, 1980. For information and application forms, write or call either of the addresses above.